THE MESSIAH Magnified

By the mouthes of Babes in *America*,

OR,

Gaius and *Gameliel*, an helpfull Father, and his hopefull Son, commodiously discoursing concerning three most considerable points:

Namely,
1. The great want that is of Christ.
2. The great worth that is in Christ.
3. The good way that is chalkt out by Christ.

IN

Twelve edifying Questions, and the Answers thereunto; with the Attestation of the Auditors. Commended to all godly Fathers among his guidless Friends in his native Countrey, and tending to the futherance of their spiritual good and growth in their Family-government.

By their daily and dolefull Remembrancer *Marmaduke Matthews*, lately a Teaching-Elder of the Church at *Maldon* in *NEW-ENGLAND*.

JOSH. 24.15.

But as for me, I and my house will serve the Lord.

ECCLES. 12.10, &c.

The Preacher sought to find out acceptable words, and that which was written, was upright, even words of truth; The words of the wise are as goads and nailes fastened by the Masters of Assemblies, which are given from one Shepherd.

ISA. 2.11, 17. *In that day the Lord alone shall be exalted.*

LONDON,

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To the
RIGHT HONOURABLE,
And
TRULY NOBLE,
PHILIP
LORD *JONES*
One of His Highness Honorable, Vigilant, and Vertuous Privy-Council; Much increase of Grace on Earth, with more Assurance of Glory in Heaven.

Most excellent Theophilus,

IT hath been long ago accounted, even amongst the most barbarous of Nations, for a part of commendable civility, to be cringing before, and bowing

towards the Bodies of such great Personages, from whom they had received some eminent favour or kindnesse; but the Christian Oeconomy *of more pure and refined Precedents, teacheth its Proselytes rather to respect the Spirits, and tender service to the souls of their corporal* Benefactors.

Upon this account it is, that I take the boldnesse at this time, thus publiquely to salute you, even in the view of the world, by these few lines of my unfeigned love. I have learnt (through grace) of him who was the Teacher of Elihu, *what a piece of* Rhetorical *folly it is, to be giving of flattering Titles,* Job 32. 21. *which therefore I do not dare to offer, nor you, I know, desire to accept: Yet this I am sure I may acknowledge, and that without any Solæcisme in Christianity, how that I find a deep engagement set upon my Spirit, to be highly and heartily praising God, and humbly praying to him for you at his Throne of Grace; I say not for you among others,*

but

but for you above others, whose early tractablenesse to Christs Truths, and religious teares attesting the same at sundry Occasions, I am necessitated oftentimes thankfully to think upon; and at this time to mention, but for Gods praise, your own perseverance, and others patterns. 'Tis not unknown to such as are well acquainted with me, that it was the gracious pleasure of him, who is the Author *of all my good, Firstly, To make you* eminently *instrumental to the well-being of me and mine, whilest I yet lived in the midst of wild men, and wild Beasts, amongst the Lords Exiles in* America. *Secondly, It was by* iterated *Invitations and Encouragements from you, that I was prevailed with at last to return back, after full sixteen years Pilgrimage, into the land of my Birth. Thirdly, It was by your care and kindnesse (next under that of my faithfull Creatour) that my Family hath been hitherto* competently *provided for, where at*

present I am employed to serve the Lord in his Harvest-work, and holy warre. Being thus capacitated to observe (which I cannot but stand amaz'd at, and admire) the remarkable diversity of Divine dispensation towards the Planters of those forrain Coasts, and the people of this fertill Countrey. Many Indians *there, are forsakers of the grosse darknesse of Idolatry, and followers of the Glorious light of the Gospel: but more English here, do not only leave but loath the shining light of* Israel, *out of love to live as they list in the* Ægyptian *darknesse of* Atheism, *and the Sins of* Sodome. *What a singular mercy is the one, and how heavy a Judgment is the other? 'tis beyond* expression *or humane* conception. *As my eyes did gladly see seveveral of those naked natives (beyond Sea, who daies without number were downright Worshippers of the very Devil) fervently praying to God, and feelingly preaching of Christ on a solemn*

day of Humiliation, and that in the presence of not a few hundreds of Christian Auditors; some of whom were honoured Magistrates of the General *Court, and very many* Reverend *Elders of the Neighbouring* Churches. *So likewise, my ears did grievously hear, since my arrivall to these shoares, that promiscuous companies of misbeleiving* Brittains, *like a company of rotten sheep, before a contagious Murrain, do kick up their heels, not only against Christ Church, but against Christ himself, despairingly or desperately turning aside after Satan, as evil ones in the daies of old were wont to do,* 1 Tim. 5. 13. 2 Tim. 4. 3. *The observing of which abhominable courses, makes me perceive, that I am also loudly call'd upon, to study and strive in his strength, who is my redeemer, how to recover some of them, who are fallen away already, and to restrain others for falling after them. To which end, I am stirr'd up to send a-*

*broad certain soul-searching considerations, some of which were presented to your hands, several years past, (if they miscarried not in the way) from the West-*Indies, *for the further edifying of your hopefull Off-spring, and Houshold servants. Such as they are, I do here propose them with enlargements to your serious perusal, and afterwards, with your leave, to be viewed by others. Prayng him, whose Prerogative it is to teach to profit, and hath already made them precious to* New-english *Hearers, for to make them prosperous and efficacious to* Old-England *Readers, if it seem good in his sight. Bear with me for my being thus ambitious to be one of those awakening Remembrancers, that beseech you to beware that you never be forgetfull of, or unthankfull to your God in Covenant, who hath been eminently mercifull to your Countrey, in being more then ordinary mindfull of you. Believe it 'twas his* royal *hand, that did both lead you out, and lift you up to be numbred among the* one *and*

twenty

twenty *Worthies of the ever renowned Chieftain of the Brittish* Israel, *as also to be one of the first three in the Dominion of* Wales. *Besure therefore, that while you give Counsel to an Earthly* Monarch, *that you ask the same of a heavenly* Majesty; *and that while you attend on the one, you have a more earnest mind to wait on, and walk with the other. You are not ignorant of that memorable Memento utter'd by your Supream Masters Sacred mouth,* Luk. 12. 28. Unto whom much is given, of him much shall be required, *&c. 'Tis the expectation of Christ himself, and of Christs Servants, that you should expresse much respect to his Precepts; much conformity to his Patterns; much Christian accuratenesse and exactnesse in your words, much circumspectnesse in all your waies. The opportunity which you have, and the capacity you are in of exalting the Lord, who hath exalted you in more Lands then one, is very great. Oh! may your Al-sufficient Surety undertake for you, that your zeal and courage in siding with him,*

and standing for him, (in being valiant in and for the truth; pleading his cause, and maintaining his quarrell; so helping the Lord against the mighty) shall not be a little.

That the Lord Jesus, who is the only Potentate *that is* omnipotent, *may be much magnified, both by old and young, in the orderly use of all his own appointments, is the pith and substance of these ensuing sheets; And that You, Your Religious Lady, Your pregnant and hopefull Posterity, may be compleat in all the Will of God, shall (I trust) be the earnest Prayer of*

Your Lordships daily-

dying Remembrancer

From my Study in *Swansey* the 6th of the 10th moneth, 1658.

MARMADUKE MATTHEWS.

THE

THE MESSIAH MAGNIFIED.

The first Question.

Gaius:

HOw many are those Errands which Christ Jesus hath sent you for to do in this World, and that every day of your whole life?

The Answer.

Gamaliel:

Through mercy, I do well remember, and I trust in God, I shall never forget (dear Father) how that in teaching your Family, you did teach me, that all the Errands about which Christ Jesus (*unto whom all judgment or government is committed by God*, Joh. 5. 22) did send me into this world

world, and for which I must give an account when I depart out of the same, are but three; whereof

1. The first is to gain glory to God; witness *Joh.* 15.8. *Herein is my Father glorified, that ye bring forth much fruit.* 1 *Cor.* 10.31. *Whether ye eat or drink, do all to the glory of God. Josh* 7.19. *Acknowledge thy sinne, and give glory to God.*

2. The Second is to gain grace to my self. *Prov.* 4. 7. *Get Wisdome, with all thy getting, get understanding. Heb.* 12.28. *Let us have grace, that we may serve God acceptably,* &c. *Joh.* 1.16. *From his fulnesse We receive grace for grace.*

3. The third is to do good to others; and that by administring of my graces to their souls, and of my goods to their bodies; witness, *Gal.* 6. 10. *While ye have time, do good unto all men,* &c. *Ephes.* 4.29. *Let no corrupt communication come out of your mouthes. Col* 4 6. *Let your speech be gracious alway, and poudred with salt.*

The Attestation of the Hearers.

Hearers:

Ah, now we perceive by mens carriage and conversation, that they are rare ones, that are continually employed in these Er-

rands! And O how easie 'tis, for any one (that hath but half an eye) to see, that of all servants, they are most happy and most hopefull, who are the servants of Christ Jesus! And of all Errands, and of all Services, they are most goodly and most gainfull; yea, the most honourable, and the only heavenly, on which is named the name of Christ.

Shall not we therefore hence-forward, purpose with our selves, and resolve by Gods help to perswade others, to renounce the cursed service of the Devil (which being quite contrary unto Christs) must needs be these, *viz.*

1. The first is to dishonour God. *Rom.* 2.23. *Through breaking of the Law dost thou dishonour God.*

2. The second is to destroy my self. *Eccl.* 7. 16. *Be not righteous overmuch, neither make thy self overwise; Why shouldst thou destroy thy self.*

3. The third is to do ill to others. *Prov.* 13. 20. *The companion of fools shall be destroyed.*

And shall not we straight way accept of the blessed Service of Christ, which is perfect freedom? *Joh.* 8.36. *Gal.* 5 1. when incontinently we shall be incorporated and made

made Citizens of the holy and heavenly City *Jerusalem*, which is a Priviledge unparallel'd and incomparable.

The second Question.

Gaius: *How many are those good Principles which you must have within you, before you can acceptably do these three good Errands which are appointed by you to be done?*

The Answer.

Gamaliel: As God (it seems) hath taught you, so I am sure that you have taught me, that I have need to have three; which God hath bound himself in the Covenant of Grace (as in a bond) for to bestow upon as many sinners, as can find in their hearts to receive, both his Christ to be their Jesus, and his Jesus to be their Christ.

The first whereof is a *good heart*, which in Scripture phrase, is, *an heart of flesh*; without which, no man can warrantably be called a good man. Witnesse *Mat.* 12.35. *A good man, out of the good Treasure of his heart, bringeth forth good fruit. Jer.* 32. 39. *I'le give them one heart*, &c. *Ezek* 36. 26. *A new heart also will I give to you* &c.

The second, is a *good Word* written in the heart, without which writing, the Devil might steal the Word out of the heart, as he doth from high-way hearers, menti-

mentioned in *Luke* 8. 12. Witnesse *Jer.* 31. 33. *I'le write my Law in thy heart*, &c. *Heb.* 1.16. *This is the Covenant that I will make, —I will put my Law into their hearts*, &c. 1 *Joh.*2.27. *The Anointing one will teach you all things.*

And the third is a *good spirit*,(even Christs Spirit) in both; which Spirit whosoever hath not, the same is not as yet a regenerate Christian, but a kind of reprobate. Witnesse *Rom.*8.9. *If any one hath not the Spirit of Christ, he is none of his.* Vers. 26. *We know not how to pray as we ought, but the Spirit helpeth us*, &c. 2*Cor.*12 5 *Know ye not that Christ is in you, except you be, reprobates. Act.* 2. 17, &c. *I pour my Spirit on all flesh*,&c.

The Auditours Attestation.

Hearers: Hereby we may clearly perceive, that not only every Preacher of the Gospel, but every Professor of godlinesse, may well appeal to any person, that hath either conscience or common sense, that Christ Jesus is a Master so great, so good, and so gracious, as that he is not only without any comparison; who as he is God, hath freely and firmly undertaken, to conferre these three precious Principles of grace, upon such as were (daies without number) grace-

less-

lesse and godlesse creatures.

And by necessary consequence, hath he not also engaged, to expell from their souls these three Principles of corruption which do yet reign in all, who are still unregenerate; namely,

1. The *heart of stone*; witnesse *Zach.* 7. 12. *They made their hearts as an Adamant-stone*, &c.

2. The hellish folly that is bound up in the heart. *Prov.* 22. 15. *Foolishnesse is bound up in the heart of a Child*, &c. *Ezek.* 36. 25. *I will cleanse you from all your filthinesse*, &c.

3. The Spirit of the Devil which dwels in both. *Eph.* 2. 2. *The Spirit that now worketh in the children of disobedience.* Luk. 11. 21.

The third Question.

Gaius: *Seeing that Christ Jesus doth openly professe that he is not a Physician to any soul, save only to such as are sick, as you may see in several places of the Gospel, as* Mat. 9. 13 Luk. 4. 18. *then tell me (O my Sonne) how many are the sicknesses of the soul, whereof every sinner ought to be very sensible and very sick?*

Gamaliel: If that be a truth which I heard taught by you, then all the sicknesses

neſſes whereof any ſoul can be ſick, muſt be ſumm'd up into one of theſe three; whereof

1. The firſt is the ſickneſſe-paſt, which is the *guilt* of ſinne, of which the Prophet *David* did grievouſly complain, as alſo the Prodigal; and as well may it be the cordial complaint of all the children of *Adam*, as is evidenced in *Pſal.*51.5.14. *In ſinne did my Mother conceive me.* Luk.15.18. *I will riſe and go to my Father, and ſay, Father, I have ſinned againſt Heaven, and before thee*, &c. Rom.5.12,18. *As by one man ſinne entred into the World, ſo death paſſed over all men; for all men have ſinned.*

2. The ſecond is the ſickneſſe-preſent, which is the *filth* of ſinne, againſt which *Eliphaz* in *Job* doth woſully exclaim, as alſo the Prophet *Iſaiah*, and the Apoſtle *Paul*, acting the part of every Saint that is endowed with underſtanding, as is teſtified in *Job.* 15. 16 *What an abhominable thing is man, that drinks iniquity like Water.* Iſa.6.5,6. *Wo is me, I am undone, and a man of unclean lips*, &c. Rom. 7.21. *When I would do good, evil is preſent with me—O Wreched man as I am.*

3. The third is the the ſickneſſe-approaching, or that which is to come, which is the

fruit of both; namely, *horrible fear of Hell fire*; The consideration of which, did force even Pharisees to flee: The Goaler of *Philippi* to cry out unto Christs Messengers, and an innumerable number of, as well mighty as mean men, to invoke *mountains to fall upon them, and hils to cover them*; as we may find manifest ni *Mat.* 3.7. *O generation of vipers, who hath warned you to flee from the wrath to come.* Act. 16. 30. *Sirs, What must I do to be saved?* Rev. 6. 16. *And the Kings of the earth——said unto the mountains and rocks fall on us, and hide us from the wrath of the Lamb.*

The Attestation of the Auditors.

Hearers: Ah! that it were Gods good will and pleasure, to make the souls of all our neer kindred, and dear acquaintance, truly sensible of every one of these three sicknesses. Then, without question, it would do our souls good, to give an ear to their groanings under them, and to their grievings for them. And O what a pleasantly pittifull sight it would be, to see their teares to trickle, their lips to quaver, their hue to change, their joynts to quake, and their flesh to tremble; and above all, and better then all, to observe their weeping for their peirceing of Christ; their waiting on the preach-

preaching of Christ; their questioning about Christ; their enquiring after Christ; and their coming seasonably and seriously unto Christ, if possibly they might be cured by Christ, *Acts* 2. 37. vers. 40. 47. who is the special Balsome, and only Antidote against all incurable Diseases (in respect of meer men or meer meanes) being most freely and readily willing everlastingly to heal every wounded Sonne of man that will vouchsafe to be his Patient.

The fourth Question.

Gaius: *What are those egregious and gross sinnes that every lost sinner should confesse with shame and sorrow in the language of the Prodigal Sonne, that his soul hath been guilty of?*

The Answer.

Gamaliel: I was shewed by you out of the sacred Scripture, that there are nine notorious sinnes, and wrongfull injuries, which I have oft and oft done to so many parties, through my bold inadvertancy, in the daies of my blind ignorance, for which I see cause duly, and daily to doom and condemn my self. Whereof

1. The first is, (as much as lay in me) I have destroyed my self, by drinking up whole draughts of wickedness against God,

and of wrath from God; which I cannot but perceive, as often as I have occasion to to peruse what is recorded on that account in *Prov.* 8. 35. *He that sinnes against me, wrongs his own soul*, &c. Eccl. 7. 16. *Be not righteous overmuch — why should thou destroy*, &c. Job 15 16. *What a filthy thing is man, that drinks iniquity*, &c. Job 21. 20 *He shall drink the wrath of the Almighty.*

2. The second wrong, which I must confesse I have done, was to ungodly persons both by hardening their hearts, and by opening their mouthes to blaspheme Gods holy Name, as well by my bad life, as by my base language, in many places, among many persons; much of which I am necessitated to remember, when I hear or read 2 *Sam.* 12. 10, 14. *Thou hast despised me — and caused my name to be blasphemed.* Rom. 2. 23, 24. *By you is my name blasphemed.* Jer. 12. 10, 14. *They sowed wheate, and reaped thornes, against my evil neighboures, thus saith the Lord.*

3. The third wrong, was to the godly and good people, by my sinfull provoking their very souls to weep in secret for my pride and prophaneneſſe, as it appeares by what was written about *Lot* and others, 2 *Pet.* 2. 8. *They vext his righteous soul.* Jer. 13. 17. *If*

you

you will not turn, my soul shall weep in secret. Phil. 3. 18. *I have told you often, and now weeping*, &c.

4. The fourth great and grievous wrong, was to the arising Generation; yea, to those which are yet unborn, by my evil imitating of that abhominable *Amaleck*, in hindering and hurting holy pilgrims in their passage towards Heaven; for which foul sinne, not a few of his Off-spring suffered and smarted (and that dreadfully, divers hundred of years after his decease, according to that severe commination in the second Commandment, *I will visit the sinnes of the Father upon the Children, unto the third and fourth generation*, &c.) By *Saul*'s war, and *Hester*'s wish, in 1 *Sam.* 15. 2. *Hester* 3. 9, 13.

5. The fifth wrong that I have done, (I am constrained to acknowledge it,) is, that I have injured the whole Creation, upon which (for my offences and others) unconcevable bondage is come already, and unquestionable burning will come hereafter; if I rightly understand what is publiquely recorded in these Scriptures. *Rom.* 8 22. *The whole Creation groaneth and travelleth in pain*, &c. 2 Pet. 3. 7, 11. *The Elements shall burn with fervent heat.*

rible wrong to the holy Scriptures, by wilfull wresting them to warrant iniquity; as by disputing for drunkennesse and dancing, by defending divers kinds of deceaving, by maintaining unmeet marriage-matches, and by pleading for pastimes and playes; because 'tis [there] declared, that such prankes were committed by some of the Patriarchs, not considered that the holy ones infirmities were divulg'd and made known, (though for information, yet) not for imitation of any in after ages: knowing that wresting of Scriptures is such a sour fruit, as is fetcht from subtill-ignorant and unstable souls, and is a shrewd fore-runner of sad destruction, as may be unaswerably proved from 2 *Pet.* 3. 17. *They wrest the Scriptures to their own destruction.*

7. The seventh wrong was committed against God the holy Spirit, whom I have not only resist by my hatefull carriages, but have also quenced him by my hurtfull communications. Witnesse *Isa.* 63.10. *But they have rebelled and vext his holy Spirit.* Acts 7. 51. *Ye have rejected the holy Spirit.* Eph. 4. 29, 30. *Grieve not the holy Spirit.* 1 Thessalonians 5. 19. *Quench not the Spirit.*

was to God the Sonne, Christ Jesus, whom in my Ancestors, I have cruelly pierced of old, and by my own Apostacy, unconcionably crucified anew and afresh. For which I am moved to condemn, and to arreign my self at the foot-stool of the Mercy-seat, by what is promised in the Prophesie of the Prophet *Zachary*, and charged upon the Apostatizing Professors, and in the Epistle to the *Hebrews*. Zach. 12. 10. *They shall look on me whom they have pierced.* Heb. 6. 6. *Seeing they crucifie the Sonne of God afresh.*

The ninth and last wrong, is that which I have offered to God the Father, whose heavenly heart I have broken by the whorishnesse of my heart, giving him great cause, grievously to complain against me, for my graceless provocations against him: insomuch that he made it manifest, it did repent him that he made one of my mind, whom with *Jeroboam*, *Ahola*, and *Aholibah*, I dared to cast behind my back, and to whose holy excellency I have (interpretatively) imputed sinne; by my bold preferring of base and filthy creatures, before my blessed Creator, who is the full and overflowing fountain of kindnesses, and all consolations, as I may perceive to my shame

and

and sorrow in *Gen.* 6. 6. *They grieved God at the heart, and it repented him*, &c. 1 King. 4. 9. *Thou hast cast me behind thy back.* Ezek. 9. 6. *I am broken*, &c. Chap. 23. 25. *Thou hast forgot me, and cast me behind thy back.* Jer. 2 5. 13. *What evil have ye found in me?*

The Attestation of the Auditours.

Hearers: Oh! What is his name, that can once confesse such bloody abhominations as these with his mouth, without blushing in his cheeks? O where doth he dwell, that can remember or call to mind, either all, or any one of all these his crying crimes, without a weeping eye? Without an akeing heart? Without a biting conscience? Without a bleeding soul? Without loathing himself? Without loving of a Saviour? Without despairing on creatures, or without depending on Christ? Never may we know any such; never may we come to have acquaintance with such faithlesse companions, without seeking to reclaim and recover them, by rebuking them, and reproving them; and severe application of awakening threats, and confounding terrours, of the grieveous judgments of an angry God, least they prove such flintty-hearted sinners as are past feeling, and beyond hope; with

those Infidels of *Ephesus*, *Eph.* 4.17.

The fifth Question.

Gaius: *Can you shew wherein doth consist the second sicknesse of your soul, which is the filthinesse of sin, whereof every sinner is, or should be sick? As the Apostle* Paul, *Rom.* 7.23, 24. I see the Law in my members, warring against the Law of my mind, and leading captive to the Law of sinne, which is in my members. O wretched man that I am, who shall deliver me from this body of death?

The Answer.

Gamaliel: The second soul-sicknesse, which is the *filth* of sinne doth consist (as I was really convinced by the irresistable Convincer in my attendance on his appointments) in these three Particulars; whereof

1. The first is Emptinesse of all good, as 'tis in the Epistle to the *Romanes*, Rom. 7. 18. *For I know that in my flesh dwels no good thing*, &c. And consequently, emptinesse of saving faith; Emptinesse of holinesse and happinesse; Emptinesse of ability to speak one good word, or to think one good thought; Emptinesse of a good mind, and of a good meaning; Emptinesse of grace and God; Emptinesse of a good heart, and

of a good hope; That ever he shall have such a hope, or such a heart: as is clearly evidenced by these several Scriptures of truth. *Mat.* 12. 34. *How can ye speak good things when you are evil?* 2 Cor. 3. 5. *We are not sufficient of our selves to think one good thought.* Ephes. 2. 12. *Ye were at that time without Christ*, &c.

2. The second, is enmity against goodnesse, and against God, and therefore against every work of God; against every word of God; against every way of God; against every Warryer for God; against every Worshipper of God; against every Worker with God, and also against every Warner from God and the Gospel: as may be inferr'd from what is affirmed in these places. *Joh.* 15. 18, 25. *If the world hate you—it hated me before.* Rom. 8. 7. *The wisdome of the flesh is enmity against God.* Jam. 4. 4. *The amity of the world is enmity against God.*

3. The third, is an aptnesse, bent or byas to all evil: An aptnesse to drink any wickednesse, and to do any wrong, and therefore by necessary consequence, an aptnesse to wrong my own soul, and all my seed. To wrong the godlesse, and to wrong the godly; to wrong the arising Generation, and

the whole Creation; to wrong the Sacred Scriptures, and the Spirit of Grace; to wrong God the Sonne, and wickedly and willingly to wrong God the Father: as is manifest by these texts of Scripture. *Gen.* 6. 5. *Job* 15. 16. *Prov.* 4. 16. *Mat.* 15. 19. *Rom.* 3. 10, 13, 15.

The Auditors Attestation.

Hearers: O what a wretched inside hath every unwashed sinner, that he can finde in his heart for to love (or live in) any sin, which he is so deeply obliged alwaies for to loath! Ah, were it not that every deluded man is a very stranger to his own desperate heart, which is deceitfull above all things, and therefore above Satan himself, he could not choose but see cause to confesse with *Job*, that he hath no little summons to loath and abhorre himself. Who can tell where is that wights abode? Who is more worthy (or so worthy) to be abhorr'd, as is the base brood of bold unbelievers? Let any one that hath learned to return a right and a regular Answer to such a solid Question, take leave to speak out.

Would it not be counted a Masterpiece of great madnesse, and monstrous above measure, that any one should fill his

and drink down deep draughts of the deadly poyson of a Dragon? yet such is the madnesse of most of the Sons of *Adam*, and the daughters of *Eve*, that they do not consider, that the Devil is a fierce Draggon, and disobedience is his filthy dung: Faithlesse fools are these frantick feeders, and disobedient souls, are these self-devouring drinkers; who prefer their darling sinne, which is the sting of death (and therefore more odious then death, and more to be hated then that damned feind the Devil) before Christ himself, who is all things that are worth the having; yea, better then Heaven, and equal with God: as he is stiled in the Sacred Scriptures. *Mat.*22.4. *All things are ready*,&c. Phil.2.6. *Who thought it no robbery to be equal with God.*

The sixth Question.

Gaius: *Shew if you know wherein doth consist the third sicknesse of the soul, which you term the* fruit *of sinne, as being the effect of the former evils, wherewith jolly persons ought, as well as the Goaler of* Philippi, *to be not a little afflicted and affected.*

The Answer.

Gamaliel: The God of Heaven (as I cannot choose but thankfully acknowledge) was pleased to cause me to fo[illegible]

hear, how 'twas once held out from the holy Oracles, that the *fruit* of sinne, is death of the body, damnation of the soul, and destruction of both: which dolefull death, is an endlesse separation from gracious Saints, and glorious Angels; from Christ, from comfort, from all gladnesse, from God, and from whatsoever is called good. As 'tis apparently to be seen in *Ezek.* 18.4. *Mat.* 10. 28. *Rom.* 6. 23. 2 *Thes.* 1.10. And in the interim, as a taft and earnest thereof, to be given over (for not benefiting under good meanes, and for abusing Gods mercies) to three heavy and horrible Judgments, whereof.

1. The first is blindnesse of mind, as were the high-way hearers, and the luke-warm *Laodiceans*, as what is recorded doth declare. *Mat.* 13. 15. *They winked with their eyes.* Joh. 9. 40. *If they were blind, they*, &c. Revel. 3.26. *Thou saiest thou seest, but art blind.*

2. The second is brawninesse of heart, is the fatted and infatuated Professors, or stubborn, and stony-hearted hearers, whose manner it is to murmur at a soul-searching Ministry: whereof ample mention is made in these Scriptures. As *Deut.* 29. 4. *The Lord hath not given you a heart to perceive.*

Isa. 6.

Isa.6.10. *Make the heart of this people fat.* Rom.2.5. *But thou, after thine hardnesse of heart,&c.* Joh.6 60. *This is a hard saying, and who can clear it.*

3. The third is basenesse of affections vain and vile delights; as the thorny-minded Hearers, which was remarkeable in *Herod*, *Ananias*, *Saphira*, and *Demas*: as 'tis evident in *Mark* 4.18. Chap.6.20. *Herod heard John gladly.* Acts 5 3. *Why hath Satan filled thy heart,&c.*

The Attestation of the Auditors.

Hearers: From which deadly fruits of defection, and dreadfull fore-runners of destruction, O that the compassionate deliverer, who comes to *Zion*, would vouchsafe in much mercy, for to deliver our distressed souls, and as many sinners as are undone in themselves, and ordained to endlesse salvation, for his own name sake. And oh, that all of ours, whose lot it may be to listen to these lessons, or to look on these lines, might be enabled by the God, and giver of all Grace, to sob, sigh, and say, *Amen.*

The seventh Question.

Gaius: *Can you inform any of your fellow-offenders, how Christ Jesus, who is known,*

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and called by the name of the sinners friend (Mat. 11.19.) *and the souls-Physician* (Luk. 4.23.) *doth use to heal any one of the bond-slaves of Satan (as every child of nature is) of the aforesaid three hainous, hideous, and horrible soares and sicknesses? If you can tell me, O then forbear not to tell. What Pills, what Potions, and what Purges doth he improve, and employ as Physick, to recover uncomfortable persons, from those their otherwise incurable Plagues?*

The Answer.

Gamaliel: I can tell, that I heard it made out by a skilfull converting Christian, how that Christ Jesus, our chief Kinsman, God-man-blessed for ever, doth usually compleat these three incomparable Cures of careless Carnalists, who (by his kindnesse) are incurable three manner of waies: whereof

1. The first is, he heals a guilty sinner of the *guilt* of his sinne, which is his first sicknesse, that proceeded from, or were perpetrated by him untill this present time; by the purchase of such a pardon as is signed with his own hand, and sealed with his own hearts precious blood, which was not the blood of a dead man, but the blood of the living God: as 'tis most manifest by these

Scrip-

Scriptures, *viz.* Acts 20. 28. *Whom he purchased with his own blood*, &c. Heb. 9. 22. *Without blood shed, is no remission of sinne.* 1 Pet. 1. 18, 19. *Ye were redeemed with the blood of Christ.*

2. The second is, Christ heals a filthy soul of it's second sicknesse, to wit, the filth of sinne, or the reigning power of habitual corruption, by frequent washing, and effectual bathing in the scouring fountain of his sin cleasing, and soul-changing blood; which he freely offers, and affectionately applies, outwardly by his godly Stewards, and inwardly by his good Spirit, to the heart-sores of his Houshold Servants: in reference to what is related in *Zach.* 13. 1. *In that day there shall be a fountain opened*, &c. 1 *Joh.* 1. 7. *The blood of Jesus cleanseth us from all sin*, &c. *Rev.* 1. 5. *He washed us from our sinnes in his own blood.*

3 The third is, he heales the once devilish, and yet death-dreading sinner, by besprinkling his heart, (as the first born did the door-posts of the Israelites Houses with the Dragon-destroying blood that flowed forth from his own veines, and is mysteriously manifested in Mount *Sion*, *that speaks better things then the blood of Abel*; craving for mercy, and crying for Peace, till both come

come down from Heaven, unto his heavy, and hungry-hearted Hearers: as is evidenced by what is in *Exo.* 12. 11. *They shall take of the blood, and besprinkle,* &c. Heb. 12. 24. *They came to the mount of sprinkling.* Levit. 14. 14, 16. *He shall sprinkle the oyl seven times.*

The Attestation of the Hearers.

Hearers: Oh matchlesse merey! Oh miraculous and meritorious medicine! O ununparallel'd love, lowlinesse and liberality of our sweet soul-sanctifying, soul-satisfying, as well as soul-saving Lord, the Lord Jesus! who did not prize his own self too precious to purchase Saints; nor value all that he is, with all that he hath, at so great a rate, as too good, or too rich a ransome, to lay down at the feet of his Father, for the Redemption and Reconciliation of such frantick fools, as had been his foes! O the remarkeablenesse of his resolution, who resolves never to refuse an Infidel from the fruition of his favour and fellowship, for offences past, if they will accept of his present offer! Yea, and to entertain the infamousest sinner to feast at his Supper; that will immediately receive his Saviours royal Person, to be his souls Eternal Portion!

O the mad malice, and malicious madnesse,

of such miserable enemies of their Almighty Maker, as have no mind to such a Mediatour! No desire to be Covenant-Servants to such a kind and Kingly Master! 'Tis an uncontroulable conclusion, That every one of those people is in a sad posture, that after such preaching and proffering of him, do not much ponder upon him, and pray for power so to meditate on him, as thereby to be engaged to him, and enammour'd on him; and so to like him, as instantly to leave all for the love of him. Without controversie, confounded and consumed must be that person, amongst the damned in Hell, that will not be matched and married to him, in the midst of the devoute ones on earth.

The eighth Question.

Gaius: *Knowing Jesus Christ (by this his curing of such cursed contradicting creatures, as many amongst us, once were, and most of our kindred yet are) I say, finding him to be such a blessed Healer of broken hearts: O how great a pitty 'tis, to consider that he is not better known to uncured sinners,* whom truly to know, is life everlasting. *Wherefore, that for the time to come, he may be more enquired after, do you declare what kind of Curer you do conceive Christ to be,*

whom

whom the Apostle Paul *so seriously desired to* know, *and* him crucified; *and* nothing *in* comparison of, *or* competition with him. *As 'tis in* 1 Cor. 2. 2. For I esteemed not to know any thing among you, saving Jesus Christ, and him crucified.

The Answer.

Gamaliel: I have not forgot, that I heard you once affirm, (and I find it to be a famous and a beneficial Affirmation,) that Jesus Christ is one, two, three, in several respects; and that was made out in this manner.

1. First, Christ Jesus is one, in respect of his Person: For though God be three Persons, to wit, the first, second, and third; yet Christ is but *one*, namely, *God the Sonne*: as 'tis most evident by 1 *Cor.* 8. 5, 6. *Unto us there is but one God, and one Christ.* Ephes. 4 5. *There is one Lord, one Faith, and one Baptism.* 1 Tim. 2 5. *For there is one God, one Mediatour.*

There is but one Al-sufficient Mediatour betwixt the offended Creatour, and his offensive creatures, one faithfull Surety of the Covenant of Grace; one compassionate undertaker for oppressed souls, and one Arch-Bishop, or chief Shepherd, to be sought after, for straying Sheep: as t's

in *Psal.* 119. 122. *Be surety for thy servant, let not the proud oppresse me* Heb. 7.22. *By so much is Jesus made a surety of the better Covenant* 1 Pet. 2.20. *For Christ also suffered for you.*

2. Secondly, Christ Jesus is two, in respect of his *two* several *Natures*; whereof the one is *Divine*, the other *Humane*. His *Divine* Nature, is the Nature of his heavenly Father; his *Humane* Nature, is the Nature of his holy Mother: Wherefore it infallibly follows, that by his Fathers side, he is God and not man; and by his Mothers side, he is man and not God; But by both sides, he is God and man: as is most manifest out of his own mouth in these texts. *Joh.* 10. 30. *I and my Father are one.* John 14. 28. *The Father is greater then I.*

3. Thirdly, Christ Jesus is three, in respect of his *three-fold* Office, *viz.* a *Prophet*, a *Priest*, and a *Prince*.

As he is a *Prophet*, he hath bound his own royal soul, to teach all his reall Disciples, by *writing his Lessons and Laws in their hearts*, by his converting Word, and quickning Spirit; as he hath faithfully promised in *Isaiah* 2. 3. *He will teach us his waies, and we will walk in his pathes.* And *Isaiah* 48. 17.

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I will teach thee to profit, and lead thee the way thou shouldst go. So *Jer.* 31. 33. *I will put my Law in their inward parts, and write it in their hearts.* And in *Ezek.* 26. 27. *I will put my Spirit within you, and cause you to walk in my statutes,* &c. *John* 6. 45. *And they shall be all taught of God.* Heb. 8. 10. *I will put my Laws within their mind, and in their hearts will I write them.* Also 1 *Joh.* 2. 20, 27. *But the same anointing teacheth you all things.*

As he is a *Priest*, it is his property throughly to heal his Patients by his own precious blood. So causing their condemned persons to be justified, their corrupt nature to be sanctified, and their accusing consciences to be purified, and pacified; as all do know, that can tell what is contained in *Rom.* 3. 25. *Whom God hath set forth to be a reconciliation through Faith in his blood.* 1 Cor. 6. 11. *But ye are washed and sanctified.* Heb. 9. 14. *How much more shall the blood of Christ purge your dead consciences.* Heb. 10. 29. *Who counts the blood wherewith he was sanctified, as an unholy thing?*

And as he is *Prince*, 'tis his place, prevailingly to rule, and govern all his good Subjects, in spiritual pleanty, pitty and peace; and that in the dispensation of his Church

Ordinances, Priviledges, and Appointments: as plainly appears by the perusing these texts. *Psal.* 110. 1. *Sit thou at my right hand, untill I make thy enemies thy footstool.* Isa. 6 9. *The government is upon his shoulder, the Wonderfull counseller*, &c. Luk. 19. 84, 27 *But his Citizens hated him, and sent a Message after him, saying; We will not have this man to reign over us* — *But those mine enemies, which would not that I should reign over them, bring them hither before me*, &c. *Act.* 5. 31. *Him hath God lifted up to be a Prince.*

The Auditors Attestation.

Hearers: Now we do not wonder, why the Apostle *Paul* was so desirous to *know* Jesus Christ, seeing he is described (*Heb.* 2. 7. and elsewhere) as he well deserves to be deemed the desire of all Nations; neither is it to be admired, that the Devil is so industrious to detain the whole world of unbelieving persons in ignorance and blindnesse concerning Christ, as with bewitching bolts, and deluding chains of darknesse, as 'tis declared that he doth endeavour to do: in 2 *Cor.* 4. 4. *The God of this world hath blinded the minds of infidels, that the light of the glorious Gospel, which is the Image of God, should not shine upon them*

For there is no question, but that such *Catecumenists*, as once savingly come to know Christ, will be very carefull to confide in him, and for ever to be affected with him, as their supreme *Protector*, as he is stiled by the *Psalmist*, Psalm. 9. 9, 10. *The Lord will be a refuge unto the poor*, &c. Psal. 27. 5. *In the time of trouble, the Lord will hide me.*

The ninth Question.

Gaius: *Being convinced thus far, as it appears you art, by your fruitfull Answers to the former Questions, what a wonderfully mercifull* Physician *Christ Jesus is, to the contrite souls of his constant followers; make it manifest to some purpose, What manner of persons are those professing Converts, which have been any while sick* Patients *unto Jesus Christ, and wherein doth he cause their souls to excell the souls of other sinners?*

The Answer.

Gamaliel: How feeble soever my faith is, yet my memory is not so brittle, nor so bad, but that I do still remember, how you made it exceeding plain, in the presence of many eminent Professors of *Christianity*, that Jesus Christ doth make every one of these sick souls, to which his wonder-working

hand

hand doth administer any Physick, very famous ever after; for four things never to be forgotten. Whereof

1. The first is, for his *Wisdome*; seeing 'tis without dispute, and an undeniable truth, that every person that is one of Christs Patients, is a very wise person; because he is in some commendable measure wise unto salvation, by his *writing an holy Law in his inward parts*, according to Christs gracious Covenant, which he makes with such mournfull sinners, in the day of their spiritual marriage: as it is most evident, in *Isa.* 54. 23. *And thy children shall be taught of the Lord.* 1 Cor. 1. 2. *But God hath chosen the foolish things to confound the wise.* 1 Joh. 2.20,27. *As 'tis taught you, so ye shall abide in him.*

2. The second is for his *willingnesse*; for every one of Christs waiting Patients, is a very willing person, because he is made willing to subject his own will, which is crooked and corrupt, to the immaculate will of his Creatour, by leaving off, and forsaking his heart of stone, and receiving a heart of flesh, of him that works both to will and to do, out of his own good pleasure: as 'tis promised in *Psalm.* 110.3. *Thy people shall come willingly at the time of*

Assembly. Jer.24 27. *They shall return to me with their whole heart.* Ezek. 11.19. *I'le give them one heart, and a new Spirit.* Phil. 2.13. *'Tis God that worketh in you both to will and to do of his own good pleasure.*

3. The third is for his *ability*: for every one of Christs believing Patients, is also a very able person, and of a mighty mind; being that as Christ maketh all his Ministers able Ministers of the New *Testament*; so he makes all his blessed Members, able Members of the *Combinationall* Church, and doth as well *cause* them as *command* them to perform prescrib'd duties unto God and man, in an acceptable manner, by enduing them with the graces of his Spirit, and with the Spirit of grace; according to the engagement of the most faithfull Surety, and also the acknowledgment of the most fruitfull Saints: as is demonstrated in these places. *Isa.* 26.12. *Lord, thou hast wrought our works in us and for us.* Ephes. 3.16. *That ye might be strengthened by the Spirit in the inner man.* Col. 1.11. *Strengthened with all might through his glorious power.* Psal. 8. 2. *Out of the mouthes of babes and sucklings, hast thou hast obtained strength to still the enemy and the avenger.*

4. The fourth is for his *activity*; for it

cannot

cannot but be confessed, that every convert, that is cured by Christ inwardly, is a very active creature; for he is as really revived, as he is required to walk and runne, in waies of grace towards glory that is endlesse, as being drawn with cords and bands of Love; And so performing with his hand, what he had purposed in his heart, and also proclaimed by his *Heraulds*, as in particular, by the mouthes of *Isa.*40.31. *They shall mount up with wings of Eagles*, &c. Hos. 11.4 *I lead them with cords of a man, and with bands of love.* Ezek.36. 27. *I will cause them to walk in my waies.* Cant. 1. 4. *Draw us, and we will runne.*

The Attestation of the Auditors.

Hearers: Hence doubtlesse it is, that Christs healed Patients, cannot, (as it appeares) possibly for their hearts blood, hold their peace, but must needs (come what will of it) publish his singular love unto their *Leprous* souls; though they shall be commanded not to make him known, and charged to conceal him that did cure them: as is recorded manifestly in *Mark.*1. 4, 5. *See thou say nothing to any man.* Luk. 5.13,15. *And he commanded him to tell no*

man. But so much the more went there a fame abroad, &c. O that our affections were likewise *steel'd* and *ardent* towards our friendly, and Fatherly-like *Physician*, that it might be seen that we also are somewhat forward (as 'tis foretold, that in future time will be performed; witnesse *Isaiah* 11, 17. *The Lord alone shall be exalted in that day.*) for to make him famous! Oh that we could prevailingly perswade some carnall people, and Leapers amongst whom we live, to become his Patients! Oh that we had but hearts to strive to fetch back some few of those many stragling foolish sheep, unto their former fold and feeder, who have fearfully forsaken both their Feeder and fellowes! So as to resolve once again, to come and to continue under the conduct of the Bishop of their souls; feeding on his Body, and drinking of his Blood, according to his badge, and their bond, till they can finde a better, which will never be, and *consequently* not to be sought for.

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The tenth Question.

Gaius: *How many kinde of waies were you made a sinner? For I pre-suppose you are none of those* Opinionists, *that maintain mens souls to be made sinfull, no more then one only way, namely alone, by neglecting to come unto, and to be led by the light that is within them, or laid before them.*

The Answer.

Gamaliel: I was (through preventing grace) so throughly informed, and so truly taught, and that out of the Scriptures of truth, as that my tongue cannot but confess and acknowledge, that as I stand in my self, or as considered out of Christ, I am both made and manifested such an undeserving, such an ill-deserving; yea, and such an hell-deserving sinner, as is utterly undone, and everlastingly condemned; were it not that I, through rich mercy, and free grace, have hope in him, as in my Surety; and help from him, as from my Sovereign and Saviour: because I conceive my self

to be a condemned sinner, four several and distinct manner of waies. Whereof

1. The first is by *Participation*; and so in *Adam* I was made a sinner, for which, and whose guiltfull offence, I was legally condemned, and now do see my self sentenced in several Scriptures. Such are *Romanes* 5. 12. *Wherefore as by one man sinne entred into the World, and death by sinne; and so death went over all men, whereas all men have sinned.* And at the 18th Verse, *Therefore by the offence of one, condemnation came upon all men.* And 1 *Corinthi.* 15. 22. *For as in Adam all died, so in Jesus Christ all were made alive.* And Joh. 3. 18. *He that believeth not, is condemned already.*

2. The second is by *Imputation*; so in *Adam* also, as well as in my Ancestors, I was made a sinning member; seeing that in their loynes, I did as truly act in their unwarrantable practises, as the Tribe of *Levi* did act in *Abraham*'s paying Tythe unto *Melchizedeck*, or as *Agag* disturbed the *Israelites*, in the disturbance made by *Amaleck*: mentioned in *Exodus* 17. 16. *I'le have warre with Amalick*

maleck from generation to generation. 1 Sam. 15. 2, 3. *I remember what Amaleck did to Israel.——Now go and smite him*, &c. Heb. 7. 9. *Levi also, who was yet in the loynes of Abraham, paid tythes*, &c.

3. The third is by *Infusion*; in which sense, when I was in my Mothers womb, I was made a sinner, who did *conceive me* in sinne; and from whose flesh, my soul issued as full of sinne and badnesse, as my veines were of blood: As I must confesse I am convinced, by what is said, and I see in *Job* 14. 4. *Who can bring a clean thing out of an unclean? not one.* Job 15. 16. *What is man, that he should be clean? or the sonne of a Woman, that he should be just?* Psal. 15. 5. *In sin did my Mother conceive me.*

4. The fourth is by *Imitation*; and so I was made a wilfull sinner by my wretched self, by sinning habitually, and actually, desprately and damnably, after the similitude of *Adam*, my Fathers, and others, my fore-runners, and evil Leaders; not onely in running away from my *creating* God, but also in refusing to return to my *redeeming* and reconciling God; as I was shewn (to my shame and sorrow) by the mouth of my Saviour, and the Mini-

Ministry of his Ambassadours: as 'tis to be seen, *Mat.* 23.27. *How often would I have gathered thy Children together, even as a Hen gathereth her Chickens, but ye would not?* So also *Act.* 7.51. *Ye stiff-necked, and of uncircumcised hearts and ears, ye have alwaies resisted the holy Spirit, as your Fathers did, so doe you.* Ephes. 2.1,2. *You hath he quickned, who were dead in trespasses and sinnes, wherein times past, ye walked according to the course of this world, and after the Prince that rules in the air; even the Spirit that now worketh in the children of disobedience. Among whom we also had our conversation in times past, in the lusts of our flesh, and of the minde, and were by nature the children of wrath, even as others.*

The Attestation of the Hearers.

Hearers: Now we do behold, that were not the children of men, whom the Scriptures call the *children of disobedience*, not only blind in themselves, but also blinded and bewitched by the Devil of Hell, who is the *God of the world*, that withholdeth wicked ones from beholding the lovely

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and beautifull face of our ever blessed and gracious Lord Jesus, in the living *Looking-glasse* of the glorious Gospel; they would ingeniously confesse, that they once were, and yet are wretched sinners: and that no lesse, then *three* several kinde of waies, before they came out of the womb; and a *fourth* way, since that hour, which is the most fearfull of all others, through their own wilfulnesse, being violent in their vilenesse, and vile in that violence.

Now we do conceive upon what account it is, that we ought to confesse, we were more then once or twice the Children of Hell, before ere we came to be the blind followers of those busie Leaders, that were our bad guides, *Matthew* 23. 15.

And were not the common sort of carnal Christians curst with a curse, and content to be everlastingly couzened of an incorruptible Crown; would they not perceive (as perverse as they are) that the very best course which they can take, is speedily to cast down themselves at the feet of Christ, whose guise it is, to bid welcome to all such commers: Justifying such unjust ones; Sanctifying such sinners as seasonably

seek

seek his help, discerning their own souls to be hatefull, hurtfull, helplesse and hopelesse; if he do not help them: would they but hastily thrust themselves forward unto him, with an holy kind of violence, although never so loathsome and heavy laden, under the burden of their abominations, which else must be found and felt heavier then many *mountains*; because such wofull packs of impieties, will unavoidably press down deboist persons to the very bottom of (not a perishing earth, but) a perpetual Hell. Oh that they knew that Christ Jesus, the forelorns sinners friendly Kinsman, is so kind, and so full of compassion to all crying Supplicants, as that he would soon make them see how he is marvelously willing to remove those blood-shedding loades, from their slavish backs, which consist of their wickednesse against God, and Gods wrath against them; and is inclinable to adorn their stiff necks with his own smooth yoke, which is very easie; and to sanctifie their stubborn shoulders, with his own lovely burden, which is so light, as that by bearing of the same, they shall have a strong probability of attaining endlesse rest unto their immortal souls, which otherwise should of ne-

cessity lye still in *remorcefull* mourning, without ease, and without end.

The eleventh Question.

Gaius: *Seeing that it cannot but be confest, but that every such Hearer of the Gospel, as is not a Believer in Christ, is a notorious wicked creature, and already condemned with a four-fold* condemnation, *because visibly wicked four manner of waies; make it known likewise (if you be able) in how many respects may a believing person be said to be a* holy person, *and that without controversie or contradiction.*

The Answer.

Gamaliel: I have been often taught, that every one, that is a Believer in truth, may be termed not only harmlesse, but *holy*, four several waies; whereof

1. The first is, he is holy by *Participation*; because Christ Jesus himself, makes every sinner (who comes, when he is called by the *Proclamation* of the Gospel, unto *fellowship with him*,) *holy* and *heavenly*, and of the *blood Royal*; yea,

flesh

flesh of his flesh, and bone of his bone, by virtue of Gods Sacred Institution, or spiritual marriage-bands, which renders the contracted Convert, perfectly *beautifull* and *comely*, in the clearest apprehension and the best eye: as 'tis most evident by what is found in 1 *Cor.* 1. 9. *God is faithfull, by whom ye are called into fellowship of his Sonne Christ Jesus our Lord.* And *Ephes.* 5. 30 *For we are members of his body, of his flesh, and of his bones.* And *Heb.* 3. 1. *Holy Brethren, partakers of the heavenly Calling, consider the Apostle, and High Priest of our Profession, Christ Jesus.*

2. The second is, he is holy by *Imputation*, because Christ Jesus (by the satisfaction which he made to Divine Justice, and by the pardon which he purchased from the hand of God, with the innocent blood of his own heart, unto every Child of man, that should be knit unto himself in spiritual marriage;) hath procured such Fatherly favour for his *fellows*, as that 'tis neither flatterry nor falsehood, to affirm, that all the former faults and offences of Christs reduced sheep are fully forgiven and forgotten, as if they had never been. And therefore

'tis, that such humble Saints, as once were haughty and horrible sinners, being thus freed from the imputation of their sinnes, are legally esteemed, and regularly stiled, just and without spot. And so reckoned righteous, not only in the Consciences of *Christians*, and Judgment of *Angels*, but also in the Court of Heaven, and account of Christ Jesus himself: as 'tis in *Cant.* 4. 7. *Thou art all fair, my love, there is no spot in thee.* Jer. 50. 20. *Their iniquity shall be sought for, and there shall be none* &c. Rom. 4. 6. *Unto whom God imputeth righteousnesse.* Rom. 4. 8. *Blessed is the man to whom the Lord imputes no sinne.* Heb. 8. 12. *I will be merciful unto their unrighteousnesse, and remember their sinnes no more.* Heb. 9. 22. *Without shedding of blood, there is no remission of sinne.* Heb. 10. 10. *By which Will we are sanctified, by the offering of the body of Jesus Christ.* Heb. 10. 14. *With one offering hath he consecrated them*, &c.

3. The third is, he is holy by *Infusion*, because Christ Jesus, by the application of his holy Scriptures outwardly, and by the operation of his holy Spirit inwardly, doth so crucifie the body of sinne, and create such a bent and byas in the bottom

of

of the heart of a believing Hearer, to be obedient in secret, private and publique; that it plainly appears, he is an upright and an holy person, that hath a propriety to Christs own *Name*, and is made a partaker of Christs *Divine Nature*, being in a measure changed into Christs own *Image*; insomuch that he is already renewed, according to what is left on Sacred Record: as in *Romanes* 8. 2. *The Law of the Spirit and life, hath freed me from the Law of sinne and death.* 1 Corinthians 6. 11, 17. *Such were some of you, but you are washed.— He that is joyned to the Lord, is one Spirit.* 2 Corinthians 3. 18. *We are changed to the same Image from glory to glory, by the Spirit of the Lord.* And *Hebrews* 12. 10. *That we might be partakers of his Holinesse.*

4. The fourth and the last, is, he is holy by *Imitation*; so every well wedded soul, walking in warranted waies, warring with Christs weapons, and working according to Christs Word, makes and manifests himself to be holy, by his language and life, in his edifying Communication, and exemplary conversation. Such holy ones were *Abraham* and *Sarah*, *Zachary* and *Elizabeth*: as 'tis recorded

in *James* 2. 22. *Was not Abraham justified through works?* 1 Peter 3. 5, 6. *So did holy women which trusted in God,---as Sarah.* Luke 1. 6. *Both were just before God.*

And in like manner do all sincere Believers strive to be in conformity to the Rule that is laid before them. In *Lev.* 19. 3. *Be ye holy, as I am holy,* &c. 1 Peter 1. 15. *But as he who hath called you, is holy, even so be you holy.* Revela. 22. 11. *He that is holy now, let him be holy still.*

The Attestation of the Auditours.

Hearers: Did Christs sobbing servants but seriously consider, how innocent and immaculate they are, in the acconnt of God, *Proverbs* 18. 10. *The Name of the Lord is a strong Tower, and the righteous runne to it, and are safe.* And how comely and lovely in the eye of Christ, *Cant.* 2 14. *Thy voice is sweet, and thy sight is comely.* Doubtlesse, they would reckon themselves richer then those that are owners of *millions* of Acres, and happier (aud that not a little) then several *hundreds* of Lords and Ladies of Honour, that yet are Aliens from Christ Jesus, their supreme Lord and Master? Did humble and contrite Professors

but

but ponder in their hearts, the price of their holinesse, and what it did cost unto Christ, would they not walk more wisely and warily, then most worshippers in the world are wont to do? Did they but incessantly remember, that their souls are array'd in Sacred Robes, would they not hate to put either hand or heart, unto any other employment, but such as is proper and pertinent to *Princely Priests*, and *Priestly Princes?* Rev. 5. 10. Did believing ones bear in minde whose Name they do bear, they would soon discern it to be no mean part of their Masters businesse, not only to abstain from open and *apparent* evils, but also from the very *appearance* of every evil, abhorring together, with grosse offences, the *garment that is bespotted with the flesh*; according to what is enjoyned by the Oracles of the Almighty, through the Ministry of the Apostle, as we were informed from 1 *Thessa* 5 22. *Abstain from all appearance of evil.* And *Jud.* 22. *Hate the garment that is bespotted with the flesh.* And are not those Christians, true and reall Objects of pitty, that are not tender of staining the honour of that glorious Name they have, but are so far from avoiding lesser delinquencies, as that with the *Leviathan*, they make no bones of

the greatest abominations; little imagining how soon their bodies shall be rotting in the Grave, and their souls roaring in Hell?

The twelfth Question.

Gaius: *When may a self-condemning Christian be groundedly confident that he is not a* sandy builder, *but a* sound Believer; *that he is none of those many, who dote on creature comforts, but one of those few Converts, who depend on the* sure foundation, *and tried* corner stone Jesus Christ?

The Answer.

Gamaliel: As 'tis known to Christs eminent ones of *thousands*, so 'twas demonstrated more then once to me, who am the least amongst many *millions*, that look for a Saviour, and long for his salvation, how that the *Oracles* of God, which are the all-deciding Scriptures, do count every sincere sin-bewailing sinner, a *sound Believer* in Christ Jesus, (as one that may have boldnesse to ponder on, and appear at, the day of Judgment; as I was helpt to learn, when you were heard to teach from 1 *Joh* 4. 17. *Herein is that love perfect in us, that we should have boldnesse to appear at the day of Judgment.*) who hath wrought in his conscience, by the Word of the Gospel, a full

perswasion; which is a four-fold perswasion. Whereof

1. The first is to be perswaded of the *truth* of whatsoever is told by Christ; such was the perswasion of the woman of *Caanan*, (in *Mat.* 15.27.) who said, *Truth Lord*, to Christs angry answer. Such also, was the perswasion of the best Hearers of *John* the *Baptist*, in *Joh.* 3.33. *He that received his Testimony, hath set to his Seal, that God is true.* This is the first degree of true faith, though it be but *Historical*, or *general* Faith, which whosoever hath not, is in that point, not above, but below the Devils, *Jam.* 2.19.

2. The second is, to be perswaded for to *turn* to Christ, as did the good *Levites* against the golden Idolators in *Exo.* 32.26. *Who so is on the Lords side, let him come unto me*, &c. And as will the Tribe of *Ephraim*, *Jer.* 31.18. together with the body of the Nation of the *Jews*, according to what is written in *Hos.* 3.5. *Afterward shall the children of Israel convert and seek the Lord their God, and David their King, and shall fear the Lord and his goodnesse in the latter daies.* This is the second degree of true Faith, which is a *special* Faith, which provoketh to prefer Christ before all creatures, and *denominates* one directly to be his Disciple, *Luk.* 14.26.

3. The third is, to be perswaded that he hath a *Title* to Christ, (with that blessed Bride, which was wooed for, wonne by, and wedded to the blissefull Bridegroom, *Cant.*6. 3. and as were the Saints at *Rome*, and at *Corinth*; witnesse what is written in *Rom* 8.18. *The Spirit it self witnesseth with our spirit, that we are the children of God; and if children, then heirs, and joynt-heirs with Christ.* And 1 *Cor.* 3. 24. *Ye are Christs, and Christ is Gods.* This is the third degree of true Faith, namely, a *singular* kinde of Faith.

4. The fourth is, to be perswaded that he shall *triumph* by Christ, over the world, flesh and the Devil; as appears by what is promised and professed in *Joh.* 16. 33. *In the world, ye shall have tribulation, but be of good comfort, I have overcome the world.* So 1 Joh. 5 4 *All that are born of God, overcome the world, and this is the victory that we have over the world, even our Faith by Christ.* Gal. 5.24. *They that are Christs, have crucified the flesh.* Jam. 4. 7. *Resist the Devil, and he will flee from you.* So 2 Cor. 2.14. *Now thanks be to God, which alwaies makes us to triumph in Christ.* And Rom. 8.37. *In all these things we are more then Conquerours, through him that loved us; for I am perswa-*

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ded, that neither death, nor life, nor Angels, nor Principalities, nor Powers; nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Jesus Christ our Lord. Which is a *Plerophory*, or the highest degree of *Salvifical* Faith to be aim'd at, or attain'd unto, in this life.

The Attestation of the Auditors.

Hearers: Ah what madnesse is the wretched soul of every wicked child of man possest withall! which notwithstanding, that they do hear, that Jesus Christ (as he is a *Surety*) hath in his own flesh, already manifestly conquered, both *sin*, *Satan*, and the *World*, for all such as shall be saved; and (as he is a *Chyrurgeon*, or stronger man) hath by his Spirit, mercifully begun to suppresse and subdue them from reigning or raging in his own regenerate Servants; And as he is their supreme *Sovereign*, hath also assured them, in black and white, under his own hand, that he will mightily and compleatly conquer them, by his *Royal Subjects*, living Faith, and other saving graces, so assisting them, to tread down their foes under their feet, and that suddainly and very shortly.

shortly: who yet will not easily be perswaded to seal unto Christ, much lesse to side with Christ! O what a blockish Believer, is that foolish Professor, who though he quickly sets his seal to *old Wives fables*, (whereof mention is made in 1 *Tim.*4.7.) and cursedly sides with sin-loving sinners; with Satan, and with sinne, (*Jer.* 9.3. *They bend their mouthes for lies.*) and yet doth confidenly believe, that he is a Believer in Christ! Whereas, the least and lowest teachable *Scholar* in Christs School, doth well know, how that true believing, is a bending and a binding of the very soul, not only to seal to whatsoever Christ hath said, but also to side with Christ; both against Satan, against sin, and against the whole Society of sinfull ones: as we were shewed out of these several Scriptures. *Ephesians* 6. 16. *Quench all the fiery darts of the Devil.* Hebrews 12. 4. *Ye have not yet resisted unto blood, striving against sinne.* And *Psalm.* 119. 115. *Depart from me ye Wicked, for I Will keep the Commandements of my God Come out from among them, and be ye separated, saith the Lord,* (2 Cor.2.17, &c.) *and touch not the unclean thing, and I Will receive you, and be a Father unto you, and ye shall be my Sonnes and Daughters, saith the Lord Almighty.*

Having

Having therefore these Promises (dearly Beloved) let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of the Lord.

The Summary.

Thus by this *Tract*, these three things are very apparent.

Firstly, That those persons that do know the Lords terrours, cannot but be convinc't with *Job* and *Paul*, of the grievous *Want* of Christ, *Job* 31. 23. 2 *Corinthians* 5.11.

Nextly, That as many as are acquainted with the Gospel Promises, do also in a measure know with *Asaph* and *Zachaeus*, the great and egregious *Worth* of Christ, *Psal* 73. 25, &c. *Luke* 19 8, &c.

Lastly, Only they that are ignorant of Gods Precepts, are with the guilfull *Saducees*, and graceless *Gallio*, careless of, and strangers to, the *Way* of Christ, *Mat.* 22.29. *Acts* 18. 17.

Did we but lay these three sorts of words to our hearts, and our hearts to these three sorts of words, doubtlesse the Almighty *would give us understanding in all things.*

To

To him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, unto him be Glory in the Church, by Christ Jesus, throughout all Ages, world without end. *Amen.*

* * *

F I N I S.

Reader,

If thou doſt intend to go over this plain and ſmooth diſcourſe without ſtumbling, then firſt daſh down theſe hillocks of Erratae with thy Pen, as they are taken, and preſented to thy view in this Figure.

Page.	Line.	Blot out.	Put in.
1 of the Epiſt.	7.		*moſt*, after *Highneſs*.
5 of the Epiſt.	24.	*for*.	*from*.
4 of the Book.	21.	*fruit*.	*things*.
12.	20.	*reſiſt*.	*reſiſted*.
13.	19.	*and*.	
15.	5.		*was*, after *Paul*.
15.	6.	*the*.	*another*.
27.	26.		*a* after *is*.
35.	14.	*and*.	*ſo*.
36.	14.	*not one*.	*and*.

Two other New Peices of this Author, have paſt the Preſſe for Mr. *Simon Millar*, and are ſould at his Shop, at the Star in *Pauls* Church-yard: Intituled,

1. *The New Congregational Church, prov'd to be the old Chriſtian Church.*

By { 1. Scripture. 2. Reaſon. 3. Hiſtory.

2. *The Rending Church-member, regularly call'd back to Chriſt and his Church.*